

# BLUE GRASS BLADE

A. T. Parker  
High and Ashland East Side  
Spring

VOLUME XV. NUMBER 33

WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

LEXINGTON, KY., SUNDAY, NOVEMBER 18, 1906

PUBLISHED WEEKLY, \$1.50 A YEAR IN ADVANCE

## PERFECT

### MEN AND WOMEN

Important Scientific Experiments To Be Undertaken By United States Government To Improve the Human Family.

### SCIENCE OF GENERATION AND PROCREATION.

Among the most important contributions to modern scientific knowledge is the announced declaration that the government of the United States is about to embark upon a series of experiments, the results of which will be watched with eager interest by the scientific world.

In a recent issue of the Blade appeared an article written by Amory C. Stevens, of New York, in which he made reference to the subject of improving the breed of the human family, and spoke of sending up clippings on the subject. The following, which is preceded by a statement from Garrett P. Serviss, covers the ground entirely and will be of interest to Blade readers:

#### The Statement.

Modern science has taught us that the ways of nature can be improved in the animal kingdom and in the vegetable world science points to triumphs in controlling and improving upon nature. Intelligent study and faithful experiments have produced not only bigger, better, more splendid specimens than nature has been able to produce, but in many instances quite new species of animals have been bred which nature, left to her self, never would have dreamed of.

In the vegetable world the successes of Professor Burbank are already famous—he has quadrupled the size of the fruit, he has produced large, luscious specimens from ugly, bitter little fruits which were unfit to eat, and he has brought into existence new and better varieties of many of our fruits. It is, therefore, only as a logical result of all this that the scientific mind should turn now to the human race. There can be no doubt that the principles which science has found to apply so satisfactorily to animals and vegetables will also apply to our own kind, for physically we are the only animals.

But all the successes of science up to now will be of insignificant importance as compared with the tremendous triumph when science shall have taught us how to breed physically stronger and more perfect children, and, perhaps, future men and women of more mental and moral qualities, approaching as near to perfection as moral creatures can.

Along with this improvement of quality and capacity will certainly go a great increase in the length of life; the average may be extended to a hundred years. Professor Metchnikoff has shown that already such a lengthening of life is quite within our reach. Old age, instead of being more enjoyable, and will be stripped of most disabilities. Man will still be young at three-score and ten. Then, too, it is clearly evident that new capacities for enjoying life will be developed under the fostering hand of science. The new men and women raised up by the new science of "eugenics" will have, by the mere effect of their improved physique, a richer, fuller, more serene life than their predecessors have enjoyed.

#### The Article.

The United States Government has taken up the work of aiding in the development of improved men and women by scientific methods. This is a task which scientists have long urged should be the first duty of the Government, and one which without great outlay or difficulty is certain to result in a vast increase of human happiness and of mental and physical power.

Dr. Wilmet M. Hays, Assistant United States Secretary of Agriculture, has appointed a Committee of Eugenics. The members of the committee are Dr. Alexander Graham Bell, the famous electrical inventor; Dr. David Starr Jordan, president of the Land Stanford University; Major Charles Woodruff, M. D., U. S. A., a great authority on sanitation; Dr. Charles B. Henderson, of New York, and the Rev. J. E. Gilbert, of Washington.

Eugenics is "the science of general or procreative development; the

doctrine of progress or evolution, especially in the human race, through improved conditions in the relations of the sexes."

Among the duties of the committee as defined by Dr. Hays will be "to investigate and report on heredity in the human race; to determine methods of recording the values of the blood of individuals, families, peoples and races; to emphasize the value of superior blood and the menace to society of inferior blood; and to suggest methods of improving the heredity of the family, the people of the race." The committee will submit a preliminary report at the meeting of the American Breeders' Association, which meets from January 15 to January 18 at Columbus, Ohio.

#### Methods of Operation.

The committee will collate and render available for the use of the people all knowledge to be derived from studies of the principles of heredity, from works on the laws of evolution, from many branches of medical and surgical science, from the experiments of cattle breeders, poultry raisers and naturalists of various classes, from the experiments and discoveries of biological students like Professor Jacques Techard from authorities on plant breeding, among whom Luther

(Continued on page Four)

## TO IMPROVE HUMAN SPECIES

Valuable Suggestions On the Importance of Public Education On the Breeding of the Human Family.

(BY AMORY C. STEVENS.)

Recalling that the late Mr. Moore was a strong advocate of "Home Culture," rationally and humanely urging in the Blade that the United States establish an experimental station for public education in the breeding of the human species, it is already had for agriculture, I am prompted to mail you marked articles of interest on that subject as published in the New York American and the New York World of the 11th inst.

It is encouraging to note that the public is finally awakening to the importance of intelligent breeding and improvement of the human species. So much having already been accomplished on the lower planes of the same mother nature's species, it is strange and even sad to reflect how lightly man has long treated his own species, allowing chance, ignorance and necessity to determine his fate and stamp his progeny. Had not the law of natural selection protected the human species it could not have advanced itself as it has.

Mr. Luther Burbank's achievements with the fruits, the flora and the trees coupled with his own practical humane and aspiring intelligence have come opportunely to help our species further onward and upward. He wisely and encouragingly says, "I care but little for these weeds, these flowers and these trees, only as they afford me opportunities to show what can be done by directing natural forces."

"I hope it is that what I am doing to show that the natural forces may be guided in the finest specimens of each species of plants will be adopted by those in charge of the young life of the children."

"A plant is responsive to only a few influences, such as are found in the soil, sunshine and rain, but a child is infinitely responsive."

"Weeds are weeds because they are neglected, trampled upon, burned by fire, torn by insects, trampled by innumerable pests, or perhaps permitted to suffer from cold, wet feet."

"There is not a weed in the whole realm of nature that if given proper nourishment and sunshine will not grow up into a beautiful and useful plant."

"The undeveloped, dwarfed, diminutive and broken specimens of the human kind are such simply because they have grown up without having the elements which surrounded them and the possibilities to which their nature are related brought into touch and contact with them. The diminutive specimen of the dog that has been grown up without having the elements which surrounded it is simply to touch the possibilities within it with the elements of its environment to which it is related."

## "DAMN"

### SAID THE PREACHER FOLLY WITH REASON

As He Drew His Fist at His Wife From Who He Is Seeking Divorce—Wife Also a Preacher and Keeps Him in Hot Water.

### COMMENT MADE BY A BLADE CONTRIBUTOR.

(BY E. D. NAUMANN.)

Strathey Quick, who was divorced from his first wife some time ago, seems to be in hot water again and is seeking to get away from his second helpmeet. A Kansas paper has the following to say of the case:

"It is to save my soul that I want to be divorced from this woman; I could not go to heaven if I were compelled to live with her," declared the Rev. Strathey Quick on the witness stand in the circuit court today. The Rev. Mr. Quick is the plaintiff. He had been married to the defendant Mary A. Quick, about one year when the proceeding was filed. She had been divorced from Edward Young, the defendant's former husband, testified that his wife, who is also a preacher, called him names almost every day after the first week of their marriage. He was in charge of the White Temple Christian Union mission in this city the time of their wedding. They helped to conduct the services. They traveled together and preached.

"Not long after we were married," the plaintiff testified, "my former husband began to pay attention to her."

"I'll get you yet if I swing on the gallows the next day and go to hell for it," she said to me once.

"After making this great abuse of me through the door and called me names."

"What did you do?" one of her attorneys asked.

"I drew my fist and said 'Damn you,' she swore me to this I had never sworn before."

The Rev. Mr. Quick is 55 years old. He was a widower and the father of two children when he married his present wife.

Mr. Quick won the case. She sprung a surprise on the plaintiff by introducing her first husband, Edward Young as her star witness. Young said she was of an affectionate disposition.

"I ought to know," he declared. "My husband No. 1 said lived with her 23 years."

Judge Smith refused the preacher's application for divorce.

The above is a clipping from the Signpost News of this town, in which occurs a reprint from a Kansas paper. This clipping is interesting because it illustrates again the principle we freethinkers have been advocating, namely, that it is that Christian preachers and those who spend all their lives poring over Bible and Christian documents and preaching them to the world are not thereby made better and wiser citizens as Christians, generally contented on the contrary simply afford justification for their coarseness and a chance to do mischief.

The pious old fraud under consideration in clipping used to live two blocks from my house. His first wife who appears to be an industrious woman, got a divorce from the Rev. fake on the ground of neglect and the statutory offense and now he seems to have met his equal in another preacher who wears "petticoats," and is exceedingly sharp tongue, and he is kept in hot water by a court of his own making, or a court at least who looks upon the marriage compact through glasses steeped in Christian fog.

It appears to be a case of "dog eat dog," at which we can once afford to laugh.

#### Has Seen Long Service.

Red House N. Y.—Please send me a statement of how much I am indebted to the Blade, including next cent. On receipt of statement I will send the pay. Many seem to think the Blade to be a very cheap paper. Compare it with the Progressive Thinker, which is an eight page paper, pages over 2 inches longer and wider, the price one dollar a year. I am taking too many papers for my small income, which is but five dollars a week. I have kept a horse, as I cannot walk much I have started on my 84th year. I was born on the 18th day of August, 1823.—A. H. FRANK.

## "SHOOT"

### SAID THE PREACHER FOLLY WITH REASON

Is the Remedy Given By a Western Writer For Many of the Theological Evils That Now Afflict and Curse Mankind.

### WHAT THAT ENDLESS PRAYER CHAIN MEANS

(BY C. SEVERANCE.)

"Shoot folly as it flies." So said Alexander Pope, and somewhere it is always flying. In the realms of religion there is probably more of it than in any other department of human life. The religious mind is never rational, sane or sound in its assumptions or conclusions. Its first assumption is a phantom termed God, who runs the universe and requires worship from human beings who answer prayers, and can be induced to do certain things if men get on their knees, close their eyes, and tell him what they desire. As far back as history shows, God-makers have been the delusion of the human mind. No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma. The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma. The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma.

The delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma. The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma.

The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma. The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma.

The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma. The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma.

The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma. The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma.

The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma. The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma.

The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma. The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma.

The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma. The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma.

The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma. The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma.

The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma. The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma.

The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma. The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma.

The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma. The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma.

The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma. The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma.

The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma. The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma.

The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma. The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma.

The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma. The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma.

The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma. The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma.

The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma. The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma.

The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma. The almighty delusion of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma.

tion; and if his prayers are answered he would never willingly depart this life, though he goes into raptures over the joys of the next.

This old earth with all the troubles has a peculiar attraction for Christians, and though they talk glibly of "eternal glory" and sing with pious fervor of "the home over there," they dislike to go there as bad as the preacher who was on a vessel at sea that was in great danger of going down because of a tempest. Said he to the captain, "Do you think the ship will go down?" Said the captain, "As long as the sailors keep sweating there is no danger." So the preacher kept going where the sailors were for comfort and encouragement, and every time he returned he would say, "Thank God they're sweating yet!"

The highest fake and the rankest folly that ever afflicted the human race is found in religion and its systems of faith and prayer, for not a fact, as far as known, has any connection with it. The whole business rightly belongs under the head of superstition, and folly is a fitting word to characterize the teachings of priestcraft. Hence and therefore let us shoot them as they fly, and do what we can to rid the world of idiotic nonsense.

## BEAT

### AT THEIR OWN GAME

Pair of Fake Revivalists Cause the Arrest Of a Freethinker in Missouri For a Disturbance Which They Created.

### WAS TRIED AND ACQUITTED ON CHARGE.

(BY J. J. HEIMAN.)

Blue Springs, Mo.—On August 20 last, two preachers by the name of Tyler and Covert one representing himself as a Methodist minister, and the other (Tyler) as a Baptist, secured a tent in a pasture near my place and began to hold revival meeting.

They soon became the talk of the neighborhood and got large crowds. Sunday, August 26, in the afternoon, I dropped in also. They passed the hat and one of the church members said, "Heimán did not put in anything." Whereupon the collector came back accompanied by another member, and insisted that I contribute to the cause. I said to them, "Gentlemen, it is not the value of the money, but I will not give a cent to any religious organization." So saying, I threw a piece of money out of the back end of the tent in full sight and presence of every one. That night I again dropped in at meeting. During the sermon Mr. Tyler said, "There was a man went out in his field and sowed the seed. He sowed his seed, and sowed enough he measured his length on the ground—dead." He continued, saying, "Now, I defy any man to go in front of this tent and get out of the tent." I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night. After church was dismissed I said publicly that I would do it for \$5.00 and asked him, Tyler, to give name, time and place where that man defied God and was immediately killed. A week after, September 2, I went again and had no sooner sat down when he offered prayer. Among other things he said the Lord to do with me to send the spirit of the Holy Ghost to take the unbeliever away. The Lord evidently did not answer his prayer, for after he was through I was still there, so he ordered me out of the tent. I said in a loud whisper that I would do it for \$5.00, that being the amount he had collected that night

## THE BLUE GRASS BLADE

Published at Lexington, Kentucky, Every Sunday  
Founded 1884, and edited by Charles Chilton Moore up to  
his death, February 7, 1906.

JAMES E. HUGHES .....Editor and Publisher

### SUBSCRIPTION RATES.

By mail, postpaid, \$1.50 per year, in advance.  
Trial subscription 10 cents per month.  
All foreign subscriptions, postpaid, \$2.00 per year.  
Five new subscribers sent with one remittance at \$1.00 per year each.

### ADVERTISING RATES.

ALL ADVERTISEMENTS of whatsoever character, accepted will be published at the rate of \$1.00 per inch per month, unless by special contract, when other and better rates will be quoted upon application. The publishers have the right to reject any and all advertisements offered.

### GENERAL BUSINESS RULES.

ALL SUBSCRIPTIONS to the Blade will be discontinued at the expiration of the term for which the subscription has been paid up in advance. The address slip on the paper will show subscribers the date of expiration of subscription. Back numbers, or numbers omitted will be sent, if asked for, upon removal in case of discontinuance.

MAKE ALL money orders, drafts, checks, etc., payable to JAMES E. HUGHES, Lexington, Ky., as this will facilitate collection.

SHOULD ANY SUBSCRIBER change his or her address, advise this office, giving both old and new, and the Blade will be sent to the new address, as desired.

THE OFFICE of publication of the Blade is at 55 West Short Street, Lexington, Kentucky, to which all Free-thinkers will be given a hearty welcome.

THE BLADE is entered at the Postoffice, at Lexington, Kentucky, as second class mailing matter.

ADDRESS ALL COMMUNICATIONS TO THE BLUE GRASS BLADE, P. O. Box 393, Lexington, Ky.

Blaze away.

Keep your signals flying.

Remember that your mind is your own.

Count Boni rushes in with his old "true love" story again.

There is a hero in every man if we but examine his heart closely.

Humanity has as much need of religion as a hairless Mexican pup.

Marlborough and Castellane might come in useful if used for fish bait.

After a long argument "Thru" has been reversed by the United States Supreme Court.

What a blessing it is that some of those bright-eyed candidates would only mix close instead of fighting at long range.

Until the last vestige of orthodoxy is gone from our land Columbia can no longer pose as the champion of the liberty of conscience.

The sects are too narrow and the world demands a religion that will be broad enough and liberal enough to embrace every human being within its folds.

There is no actual need of a deity in the economy of the universe. There is no infallibility in all the realm of intellect and liberty of brain is as necessary as liberty of hand.

Wife beating as a feature of international marriage is new as yet but there is no knowing what fashion may provide for the coming generation of the title hunting daughters of billionnaires.

The Bible winks at incest and robbery, at murder and slavery, while it places the robes of righteousness about a courtesan for the simple reason that others had sinned even as she, yet this is the book from which we are invited to frame our moral code.

Molasses and feathers. That doesn't sound good, does it? It is the female variant of the old-style tar and feathers and has been applied by some women moralists of a Pennsylvania town to an erring sister. It is reported that the effect was all that could be desired.

The shallowness and hypocrisy of the professing Christians is shown in the fact that they never miss a meal because of their belief in hell. They all realize that they have sinned; that sin is the passport to Sheol and such a realization would make them miserable indeed only for the fact that they don't really believe it.

Freethought cares not whether the miracles of Christianity be true or false. It cares not whether Christ was the Son of God or an ignorant adventurer. It cares not whether Jonah was a delegate of the Deity or the founder of the trusts. It cares not whether Jesus was born of earth or heaven. It simply asks for and insists upon having facts.

The orthodox heaven is but a celestial nowhere. A guess. The shadow of a shade. A hole in the atmosphere. It is an indefinable, indescribable nonentity. The hope entertained to attain it cannot prove for it still hangs a mere suspicion. Are we not told—

"Eye hath not seen it, my gentle boy,

Ear hath not heard its sweet songs of joy."

## ARE MEN BORN FREE AND EQUAL?

Was Paine right when he said that all men were born free and equal?

Is it possible that the famous expression in our declaration of independence is all a mistake?

The Blade feels impelled to answer in the affirmative and to declare that the doctrine is erroneous, that the idea is all wrong, and that men are not, nor can they be, by the very nature of things, born free and equal.

Few would be found now with courage enough to assert that we are born free. The proposition is too absurd to hardly demand a denial. The doctrine, however, was made the foundation upon which our liberties, such as we have, were built. As a political shibboleth it has run the political gamut through all the intervening years, but as a matter of fact it is not and cannot be true.

Men are not born free. This assertion is a reasonable, natural, moral and philosophical certainty. It is as true even in America as it is in the non-Archael countries of Europe. Humanity is thrust into the world by a force over which, as individuals, they have no control. Ready made conditions greet them at birth which include the moral, social, political and religious status. The moment a babe hits the globe it is beset with custom and precedent, bound by rules and restrictions, controlled and curtailed by environment. What he shall become upon reaching maturity is altogether dependent upon the force of the circumstances and the power of the environment by which he is surrounded. As different causes produce different results so changing circumstances and conditions of existence shape our very destiny and control our every act. We are led by them at every step. We had nothing to do with forming them. They were not of our making but were made for us. Then technically speaking, man cannot be born free no matter how much we would prefer to believe that he is.

Neither is true that man is born politically free. Because they have the right of choice between this or that candidate and may cast their ballot as they wish, they imagine themselves free, but they are slaves. In politics as in morals men are bound by the influence of heredity and environment. Even in voting this restriction exists. No two men ever went to the polls and cast a ballot even for the same man or the same party under the same motives. At the best they can but vote for the candidates selected for them, not selected by them.

When we come to the equality portion of the proposition we are beset with even greater difficulties. It is a safe assumption and a reasonably accurate statement that no two labors have ever been or can ever be born upon an exact equality. This applies to the moral and social as well as to the political world. Some children are born of lust and their coming into the world is undesirable and undesired. Others are born of love and are welcomed, their first wailing cry being greeted with happiness and love. Children born under such extremes cannot be equal for one takes his first breath with a serious handicap placed upon it. How many children are malformed at birth by reason of attempts to check an unwelcome maternity! For such life is but a cold and barren desert with a level waste stretching back to the pathetic tomb where love is left to starve and sweet content lies fostering in its shroud. For the other the beaded dew upon the morning glories of life give bright lustre to its being and it lives to love and be loved. Can there be any equality in this? Will it be said that men are born equal? Have all the opportunities placed before them? Have all the same power to utilize the opportunities they are given? When one can hear a melody in the shrill trumpet of fame and revel in the beauty of Minerva's laureled brow while another finds that his sylvan path is but a blinding mountain trail and is confronted with days of toil and nights of agony, there is no equality for them.

The doctrine of equality, as that of freedom, is enchanting to hear and to talk about. Being analyzed they are as shadowy as the orthodox heaven and with about as much substance in them. When nine-tenths of the world do not know how the other tenth lives, and carried through every subdivision, there can be neither freedom or equality. There is no equality between flowery vales and limbo valleys. There can be no freedom where labor is given as a privilege instead of a right. There can be no equality between the child of a millionaire and that of a mendicant. There can be no freedom where men must either steal or starve. Even in America we are carrying the foolish ordinance too far and some day the fearful truth will flash across the public mind.

### THE COST OF AN OKLAHOMA PRAYER.

The following significant and interesting clipping has reached the Blade office through a friend. It is taken from the Enid Events, published at Enid, Oklahoma, and reads as follows:

#### Broke Her neck.

Wankomis, Okla.—Mrs. Philip Sprouz is dead from a broken neck and her baby daughter is so badly injured that it may not recover as the result of her stumbling over her husband as he was kneeling in prayer at their home here last night.

Mr. and Mrs. Sprouz had spent the evening with friends. Returning home they prepared to retire, the husband going first to their sleeping room.

While passing through the dark room with the babe in her arms Mrs. Sprouz stumbled over her husband's feet and in trying to save the baby from injury struck her head against a wainscot as she fell, breaking her neck, and dying instantly. The child fell from her arms to the floor.

How frequently are we told that the prayers of the righteous availeth much and yet we have in the above an instance where God was utterly negligent

and unmindful of what was being said to him. It may be, though, that another text would fit this case. Are we not also told that the Lord chasteneth whom he loveth? Who knows but what the Lord was dead in love with Philip Sprouz and admiring him for his earnestness in prayer, sought to chasten him by causing Mr. Sprouz to fall over him and break her neck? Was it not the Lord who, influencing the husband to prayer by subjecting him to that dark room, caused him to get upon his knees and directed Mrs. Sprouz to where he knelt, influenced her to fall over him and killed her? If this inference be held untrue, then where is the futility of prayer?

Many would contend that Mr. Sprouz ought to have known better. Some will insist that even while he was probably praying for health and strength to himself and his family, his prayer led to the death of his wife. In any event had he gone to bed like a man and not got down on his knees Mrs. Sprouz would be alive and well today. Perhaps the prayer was a mockery and the Lord, following out his divine plan of vicarious atonement, killed Mrs. Sprouz to be revenged upon her husband. But why pray in the dark? Did not Mr. Sprouz hear his wife approaching him? If he did, could he not have checked up on his prayer for a minute and told her where he was, or was his prayer so important that it could not be interrupted? Or could he appear to a devout believer in prayer that being in communication with the Lord the conversation could not be interfered with even at the risk and cost of a human life, and that life being of his own wife, the woman he had sworn to love and cherish.

It is an unfortunate circumstance for Mr. Sprouz and still more unfortunate for the motherless babe. Even if God had it in for either husband or wife he might have entertained some regard for the orphaned child. That it was a costly and fatal prayer, all must admit, but the sacrifice may have been on the order of that said to have been offered by Cain, displeasing to the Lord, and this was another whirlwind of havoc and destruction he sent down upon it. If any benefits are to be gained by prayer the Blade fails to appreciate that. The least God could have done while the husband was kneeling before him in prayer was to have directed the footsteps of the wife in another direction and thereby prevented the fearful tragedy.

To sum up the entire matter we are convinced that God doesn't care a continental damnation what becomes of men and women so long as his sky-pilots can rake in plenty of the long green.

### WOMEN TO BECOME PREACHERS AND MUST WORK TO SAVE A DYING FAITH.

From every Christian denomination, from every sect and every sect, the cry is going out that there are not enough men offering themselves to be educated for the ministry and now comes the suggestion that women be ordained to take the place of men and perform the functions of the priest.

This is a step in the right direction. Women have so long been the Cinderellas of the church, have so long been led by the man priest, who encouraged her to believe that he was one of God's chosen interpreters, that once she gets outside the inner circle, she will see the hollowness and hypocrisy of it all and with her true nature will revolt against the doctrine and this means the practical undoing of churchianity. While we never did believe the serpent story, it looks like some sort of a retributive justice, after all. According to that fable woman got us fired out of our first Eden and men would now impose upon her the task of finding us another and giving us possession. With the true instinct of the man she is endeavoring to recruit a failing ministry with women and push upon her the work of the world's salvation.

The principal question is shall the churches, failing to get men, ordain women as authorized expounders of the so-called word of God? Are the sects about to fly off in rebellion against St. Paul, who forbids a woman even to teach, much less preach? Will they shatter the tradition of the gospels and then deny the truths of inspiration? Should the women be given a place in the orthodox pulpits they will permit them to support their military or would rather be changed to compel a woman to remove her hat and wraps before entering upon her discourse? Would the women's aid societies work as faithfully under her direction, arrange for oyster suppers, fairs, raffes, to sell kisses at auction and all the other schemes to raise the cash as they did and do now under the guidance and direction of the male preacher? Is the innovation worth trying? Would there be any jealousies created? Would the women flock to hear a sister woman preach as they flock around the male ganders at this day? Would the Bible pictures be changed to allow of women angels being used instead of keeping them all men? These questions may not be of much importance to the church dignitaries as at present constituted but they will have to be considered if the women are ever drawn on to occupy the orthodox pulpits of the day.

On the other hand we might ask why should not women be allowed the blessed privilege of interpreting the scriptures as well as men? Her more tender heart would induce her to place a more humanitarian construction upon some of the Bible doctrines and teachings. She might not be able, through her natural modesty, to read some of the Bible passages aloud, but these could be omitted and in the course of time altogether abandoned. If the Bible be true God gave woman to man as a help mate, not as a mere plaything, but taking all the advantage possible, woman has been made more than a helpmeet in the churches for men. It is time, then, that she should be accorded some rightful recognition and greater authority conferred upon her in the ritualistic work of the church.

That our readers may understand how general this complaint has become concerning the shortage

of the crop of preachers we reproduce a number of excerpts from the religious writings of the day, which, when properly analyzed will show which way the educational wind is blowing. The following is taken first, from a statement made by Rev. Daniel Steele, of the Methodist Episcopal Church, published in the Christian Advocate, of New York. He said:

"Our bishops may be authorized by the General Conference to do at home, as they do in our Asiatic missions, appoint women as well as men to their various fields of Christian labor. Multiply the number of deaconesses and enlarge their sphere to include preaching and pastoral care and the administration of the sacrament, 'in the absence of an elder,' and you instantly more than double the ministerial supply."

In this is to be found the only ray of light penetrating the gloom of a forlorn Christian hope. The suggestion comes not without force or meaning. Orthodox precedent is to be set aside. Shibboleths are to be destroyed and new ones take their place. Customs are to undergo a radical change and all this becomes an absolute necessity because the men no longer seek the ministry, save and except those who are really too lazy to perform useful and productive labor and prefer a life of idleness and fawning hypocrisy.

But this is not all. Dr. Steele, in a statement as to the cause of the present difficulty and a citation of facts to bear him out discusses at length, the figures given by Dr. W. N. Rice, of the Wesleyan University, published in the Alumni Record, wherein he says:

"Between 1872 and 1905 the gain in the number of physicians was 87 per cent, in the number of lawyers 44 per cent, in the number of business men 154 per cent, while the gain in the number of ministers was only 4 per cent. Oh, Israel! How hath the mighty fallen! Only a gain of 4 per cent in the number of preachers during a period of 33 years, while every other calling has advanced with rapid strides. Is it any wonder that the General Conference and Ecumenical Councils are becoming alarmed at the wintry prospects before them? The truth is that men and women both are fast slipping from evangelism to a plain matter of fact philanthropy and the world has discovered that the latter can be better practiced, and with more beneficial results, outside of the church than on the inside. No better example of this can be found than in the numerous scholarships that are being donated every year and the establishment of libraries. In this connection mention might be made of the Cecil Rhodes scholarships at Oxford, open to young men the world over, and the hundreds of Carnegie libraries that now dot the surface of the globe on every continent. These philanthropies were given without church consideration and add to them the thousands that are enacted every day we have an array of facts that point to no future good for the church."

In addition to the foregoing comes the declaration by the management of the Andover Theological Seminary that it has practically outlived its usefulness and must either succumb or move from its present location to other and more fertile fields. The suggestion is here offered that even in that Puritanical, old New England country, the young men have no desire for church work and prefer other fields of more useful labor. Acting upon the hints thrown out of probable dissolution or a relocation of that once famous institution, Dr. Edmund J. James, president of the University of Illinois, has addressed a letter to the trustees of the Seminary inviting them to move the institution to some point in the Mississippi Valley.

And why is this? Simply because the institution can find no further use or reason for its existence. This may be a broad statement in view of the declaration that "we are a Christian people," but in order to more successfully prove our position we again quote from the statement issued by the Seminary trustees which gives the following figures:

"The attendance at Andover has sunk gradually from more than one hundred, in its day of greatest prosperity, to eleven at the opening of the present year, with an entering class of only three."

If we add to the foregoing another statement made in a Lexington pulpit by Dr. Alex. Guerry, of the Southern University, at Seawane, we are furnished additional data which shows that the complaint is general and widespread and not confined to one denomination alone. Dr. Guerry was making a plea for money with which to carry on the work of educating young men for the Episcopal ministry. He complained of the woeful lack of patronage bestowed upon this institution in particular, which he represented, and declared: "Even the teachers at the University are but only one-third paid and their labor a labor of self-sacrifice and suffering." From this we are forced to infer that the institution cannot be made self sustaining and must needs depend upon public charity to be able to exist longer. Another inference also suggests itself, namely, if a sufficient number of young men sought to enter the institution to be educated for the ministry the institution could be placed on a paying basis. Then another thought comes, why educate men for the ministry at all? Do they know more about God, hell, heaven, Holy Ghosts, and the like, after they are educated than they knew before? Are not the savage tribes and the civilized races of men on an equality in this respect? Nay, but we might ask, "Hath man any preeminence over a beast?"

All this points inevitably to one conclusion, that the Christian church has entered upon its final decay. The active support of the women is not enough to keep the churches alive and prosperous. For fifty years, or more, every sect could buy two Marthas and two Magdalens for every Lazarus. Some consolation may be afforded by the expressed thought that this demand for women to enter the pulpits is a "preparation" of a "divine providence" to bring these auxiliary forces into the "battleground" in the nick of time to win the victory. Thinking men will not accept the explanation.





# VOLTAIRE

## MEMORY STILL FRESH

In the Minds of the People at His Old Home in Geneva. Rush for Souvenirs From His Chateau. Interesting Account

### OF HIS MANY PUBLIC BENEFACTIONS.

(BY WILLIAM E. CURTIS.)  
Voltaire answered every letter he received with great care, even those which came from children and younger people asking foolish questions. After he was 60 years of age he is said to have written 14,000 letters on an infinite variety of subjects. Every one of them is worthy of publication. He was a man of tender sympathies and affection toward those he loved, but was vindictive and unscrupulous toward his opponents, and could not tolerate contradiction. His ruling passion was a love of liberty, and he hated religion because it was intended to restrain men just as he hated laws and courts.

He entertained thousands of people at Ferney. His table was always full. The chateau was a regular stopping place for tourists. Everybody was welcome and was allowed to remain as long as he liked providing he made himself agreeable, and did not interfere with the habits or excite the temper or the prejudices of his host. In those days people were just beginning to travel. "The grand tour" had recently become the fashion and every person who had the money to pay his expenses was going about Europe in post chaises. Geneva was an excellent place for tourists, and Voltaire was a man of letters, and was also a convent stopping place between Paris and Marseilles, Florence and Rome. Thomas Jefferson made this tour while he was minister at Paris. Oliver Goldsmith being too poor to hire a chaise, did the journey on foot, like many others, and visited Voltaire. There is a yarn that he sat by the roadside under a tree in front of the chateau and played his flute until Voltaire, being enchanted by the music, left his writings and went out to inquire. When he found who his guest was he invited him in and kept him at Ferney for several weeks.

An English Duke, making the "grand tour," stopped at Ferney and gives us this amusing story of his own.

"Mr. Voltaire made his appearance dressed in a powdered silk nightgown, a dark periwinkle without powder, slippers and a cap in his hand. He tendered compliments to me in English. He mentioned my father and the late Duke of Argyle with great encomiums. He desired to show me his garden, which, in the dress he was in, at 70 years of age and commanding of two weight of his years, I thought dangerous. I desired that he should not think of going, but I could not prevent him."

The great infidel built this church at his own expense for the use and benefit of his servants, and to emphasize his rule of never interfering with religion, as he insisted that religion should not interfere with him. During his time a priest was employed at his expense, mass was sung regularly, and services were held in just the same as in ordinary churches.

The chapel furnished an opportunity for Alexander Dumas, the elder to utter a bon mot which circulated in every court and literary circle in Europe and was considered one of the brightest victimizations of the period. He said:

"The world will be relieved to know that Voltaire and God have become reconciled. And it is gratifying to know that Voltaire, with great consideration, made the first advances."

Voltaire's vanity could not have been more neatly satisfied.

Voltaire sold the place before his death to Count Buttet, a rich aristocrat who in turn sold it to David, the famous sculptor, from whom it was inherited by Mme. Lambert, his daughter, who lives here still. Mr. Lambert, her husband, is a famous sculptor, and some of his best pieces may be seen in the garden. He has a studio on the grounds. All of the house is occupied by the family except the two rooms used by Voltaire, in which Mme. Lambert has placed all of the relics that came to her with the house and courteously admits visitors to see the money day in the week during the tourist season.

The drawing room is filled with Voltaire's furniture and a sort of museum containing his heart. One of the panels is inscribed: "My remains are consigned as my heart is in the midst of you." Another inscription reads: "His spirit is everywhere; his heart is here."

The walls of the room are covered with portraits of Voltaire, sketched or painted at different periods of his life, portraits of his friends and his favorite

pictures. His bedroom is adjoining. The bed is still in the place and in which he died is an uncomfortable looking affair covered with pretty figured silk. The suit of clothes worn in his last days is preserved in a glass case, with his cane, and other personal relics. Over the mantel is a large, funny looking picture entitled "The Apotheosis of Voltaire." The man in charge gave us the explanation, but it requires a very strong imagination to comprehend it. He said that he represented Voltaire being conducted to the temple of fame by an angel, escorted by a company of trumpeters, sounding his praises. The men he defeated, the evils he overthrew in a struggling mass beneath the platform like the lost souls in Michael Angelo's "Last Judgment." This devil is prominent in the group, and is surrounded by figures representing ignorance, superstition, bigotry, etc. Standing on the heights, calmly overlooking the scene, are the seven virtues, with other figures representing art, science, literature, music, the drama and other vocations in which Voltaire excelled.

Another conspicuous picture is a life-sized portrait of the Russian Empress Catherine the Great, presented by her to Voltaire, who she greatly admired. Another presentation portrait from Frederick the Great is equally famous and hanging below it are engravings of Washington, Jefferson and Franklin—sons of liberty whom the great infidel revered.

Voltaire was 60 years old when he came, a fugitive from France, to live at Geneva, which has been the refuge of so many exiles. He was warmly welcomed. As a writer of the time put it:

"He is the curiosity of the town. It is quite the fashion to go and call upon him."

Even the Calvinistic clergy visited him and invited him to dinner and discussed theological questions with him. Their views were broad and were probably broader after dinner than at any other part of the day. But at happy condition did not last long. Voltaire was too keen a critic, too bitter a satirist, too fond of mischief and his own humor to live in peace with Presbyterian doctors of divinity, and after a few months' acquaintance had established a familiarity he began to boss around like a wiser and more powerful man, the most unpopular man in town. It was not long before the theologians were trying to get rid of him.

Soon after his arrival Voltaire wanted to produce one of his plays, but there were no theaters in Geneva, dramatic performances were absolutely forbidden and wicked sinners who wanted to see a play were compelled to cross the borders of the canton into the territory of Savoy in France where a modest little playhouse had been established some years before, greatly to the dismay of the puritan element of the city. The consistory passed a resolution advising the people not to attend, and to keep their sons and daughters away, and the regulations of the university forbade the students to go there. Hence, when Voltaire boldly demanded the privilege of attempting a "raile de spectacle," there was great excitement; the city was in a turmoil. For the purpose of giving them something tangible to fight about Voltaire moved to Ferney, where he obtained a large tract of land, laid out a town, and invited colonists and provided work for them by establishing various industries.

### THE END.

### THE OLD CLOCK IN THE CORNER.

Somewhat back from the village street. Stands the old-fashioned Country-seat. Across its antique portico, Tall poplar trees their shadows throw.

And from its station in the hall An ancient timepiece says to all, "Forever—never! Never—forever!"

Halfway up the stairs it stands, And points and beckons with its hands. From its case of massive oak, Like a monk, who, under his cloak, Crouches himself, and sighs, alas! With sorrowful voice to all who pass—

"Forever—Never! Never—Forever!"

There groups of merry children played, There youths and maidens dreaming strayed. O precious hours! O golden prime! And affluence of love and time! Even as a miser counts his gold, These hours the ancient timepiece told.

"Forever—Never! Never—Forever!"

All are scattered now and fled, Some are married, some are dead; And when I ask, with throbs of pain, 'Ah! when shall they all meet again? As he the days long-since gone, And the ancient timepiece makes reply—

"Forever—Never! Never—Forever!"

—LONGFELLOW.

# QUITS CHURCH RATHER THAN OBEY RICH

Pastor For Thirty Years Gives Up a Baptist Pulpit Because He Would Not Submit to the Money Power.

(BY REV. FIDDLE, D. D.)

Rev. Dr. W. W. Boyd, for 30 years pastor of the Second Baptist Church, one of the wealthiest congregations in St. Louis Mo., announced Monday that he has quit the ministry, declaring that all clergymen must be subservient to the "money power" or leave their churches.

"The modern, fashionable city church," said Dr. Boyd, "is run by men from one to six men, who are the largest contributors to the funds and therefore insist upon certain policies of administration."

"In these churches are the poorer classes, of course, who are in a measure dependent upon the rich. They need a recommendation for it. They stifle their consciences because of necessity. The other class stifles its conscience because of convenience."

Comment—Ever since the dove brought the green back to the ark money has been the ruling power. Priest and preacher have bowed subservient to its almighty power.

Have always thought that inscription over the eagle on the dollar was an empty phrase, when you see ninety-nine out of every one hundred figuring up their change to see if they would have enough to get them through until Saturday night. They say money won't buy heaven. It don't take a fortune to bring any one of the clergy to your dining table to give you comfort (for humanity's sake). Did you ever notice that when a president was offered a better salary in another charge soon the lord called him there. Once in a while you find an honest preacher and you usually find them working for a living. Like Dr. Boyd will be doing from now on.

# PERFECT

(Continued from page One)

Burbank has achieved the most remarkable results.

The principal methods by which the evolution of a higher type of man is to be promoted are:

1. The careful scientific selection of persons who are about to be united in marriage.
2. The provision of hygienic surroundings and scientifically selected diet for everybody.
3. The mental and physical training of the young and of the community in general.

When the committee have discovered by observation and assignment how the perfect man can be produced, they will put their reforms into general practice, first by instructing the public, and then, if possible, by law, enforcing the reforms. The scientists are confident that they will eventually be able to secure laws enforcing their recommendations and they are greatly encouraged by the fact that President Roosevelt is deeply interested in their work.

Large Frame and Strong.

The committee will devise new methods of rearing the perfect type of man, who will combine the mental values of various types and races of humanity, with a view to combining their most valuable characteristics in the improved type.

They will aim at producing a type of man, who will combine the large frame and strength of the ideal Anglo-Saxon or Scandinavian, the practical intelligence of the American, the intellect of the high German, the arduous qualities and sunny temperament of the Latin, and so forth.

They will suggest methods by which the laws of heredity can be applied to men, so that disease, vice and crime may be eradicated. They will endeavor to ascertain whether the marriage of two blind persons or two deaf persons or of any two persons having a certain defect in common will result in the reproduction of that defect in their offspring. If so, they will suggest means of preventing such marriages. They will apply this line of investigation to all the more dangerous constitutional diseases that humanity, many of which are regarded as hereditary, among them being consumption, cancer, insanity, epilepsy, nervous diseases and many others.

The greatest practical aid to the committee will be gained from those which have already been obtained in breeding improved animals, and nowhere have such wonders been accomplished in this direction as in the United States. Man is, of course, an animal, and the laws of life and development are the same with him as with the beasts. It is true that the object of cattle breeding is usually to produce animals of greater meat-bulb and greater endurance, and having finer coats. Of these qualities only one would be desired in man—that of endurance—but the fact that these im-

provements in animals can be produced by artificial modifications indicates how much could be done with man. (To Be Continued.)

# OUR LETTER BOX

R. Sing.—We cannot print your article because of the offensive character of some of the language used. We have referred to it and discussed the subject in our editorial column.

Armory C. Stevens—Thanks for the clippings. We shall use them as soon as we can get to them. In the meantime we would be glad to publish something from your pen on the subject.

Mrs. Josephine K. Henry—Sorry to hear of your misfortune and we sincerely hope that the near future will bring brighter and better days to you and yours.

George W. Wise—Your request shall be complied with. Thanks for interest in the Moore memorial.

I. N. Fowler—It is pleasing to note your opinions concerning the modern Pharisee.

N. M. Dudley—We appreciate your good wishes and approbation.

M. Rowe—We only wish that your wish could come true. It seems too good for such an event to happen on your way.

Thomas Dwell—Those who have read the Rome Book agree with you and those who have not read it have missed an intellectual treat.

Edwin Bailey—Your appreciation of Dr. Wilson's effort is fully shown by your acts. Thanks.

Dr. Schuck—There might be an inclination upon our part to laugh with you did we receive and read the book. It hasn't come yet.

J. C. Brown—It would be a pleasure to us to have to get out another edition of the Rome Book. We do not mean this from a financial point of view, but that a second edition would imply that it was being read as it deserves.

L. A. Munson—Glad to note your interest in the Moore memorial.

Henry Evans—We presume it is our mistake and it shall be looked into. Thanks for appreciations expressed.

C. E. Alexander—Glad to note your great interest in the proposed Moore Book to C. C. Moore. The names are recorded.

S. D. Bealmer—The attitude you take is by far the most liberal. It is impossible for us all to agree upon everything, but we should labor together upon those things in which we do agree.

J. H. Schwartz—Your explanation is given space. Thanks for your candid expression concerning the Blade.

N. C. Bawcom—While we are sorry to lose you, the action you take is what we had looked for in a few instances. We are bound to meet with some disappointments and this is one of them. We suppose it will have to be so.

Anthony A. Nelson—Glad to know you were so pleased with the Rome Book.

Thomas Bower—Your letter is the kind that cheers the heart and it is so different to others we comment upon in this issue.

M. R. Coffman—Many thanks for your good opinion of the Blade and so forcibly expressed.

W. A. Peterson—Your order for the Moore Book is entered. Thanks.

C. B. Martin—You have got the correct notion concerning the late editor of this paper and your suggestions are extremely to the point.

M. H. Keith—Thanks for subscription and comment on Moore Book.

Andrew Cook—We appreciate your attitude toward the Blade and assure you that in justice to all the present policy will be maintained.

A. B. Barrett—Although you marked your letter private we trust you will not regard it as violation of confidence by publishing it. Our aim is to let the world know what your opinions are. As for stopping the Blade because of your being too poor and too old to labor, we simply say that just so long as we can get out a paper and the Blade is published you shall have your

copy just the same, pay or no pay. You are one whom we will carry without price until the end.

I. W. Decker—If you think that less than three cents a copy for the Blade is too much to pay for it we feel that you have a poor estimate of its worth as a Free Thought paper compared with others at the price asked. Of course it is your privilege to quit when you feel like it.

Morgan Wamsley—Your encouraging letter is in harmony with many others we are now receiving, gives both cheer and encouragement. Were it not for landlady's bills, grocery bills and the like, we could live on such letters as you have written. Thanks.

Robert R. Jones—Your experience was certainly delightful. As a rule aesthetics are of the character you describe. We know of Mr. Alcorn and can well understand your great admiration for such a man. We hope you liked reading the Blade and trust we may have you on our list.

A. H. Frank—While you do not state in plain words that you are unable to take the Blade because of your small income, your letter would suggest that. From what you say we are perfectly willing to keep you on our mailing list and if we never get paid, why we reap our reward in the knowledge that we have done you some good.

# WHAT OUR FRIENDS SAY

Sorry, But We Can't Help It. Sweetwater, Ark.—You will find enclosed \$1.50 one dollar and twenty-five cents to pay up my subscription to date. I do not feel like I am able at the present to continue my subscription to the Blade at the advanced price. As the slip on my paper shows, I am due since August 5, 1906, making one year and a quarter the 5th of November, 1906. Wishing you many years of a prosperous life, I bid the Blade and its associates adieu—N. C. BAWCOM.

We Hope So, Too. James K. Hughes—I notice you have not moved up Johnson's nor my tags. Is there anything wrong or have you just forgot it? We feel that the Blade is getting better all the time. It worries me to think that we cannot increase the circulation. Hoping that there is a better coming—HENRY EVANS.

Three Down For the Book. Please put me down for the proposed Moore Book and I am also authorized for you to put the names of Charles Bloomchist and Ed Thurston for the book—C. E. ALEXANDER.

Still For the Moore Book. Pinehurst, N.C.—I am sorry that I haven't any money for you this time, but put me down for two copies of the new book to Mr. Moore's memory. The Blade will be coming as soon as I can collect. I want that debate between Editor Moore and Wilkerson and a good share of the best part of Rational Views also, and charge \$1.50 a copy instead of one dollar as proposed—W. A. PETERSON.

Is Now Satisfied. Tampa, Fla.—I enclose P. O. money order for \$1.50 to pay for Blade one year from last August. I could have paid \$1.00 in September, but preferred to pay \$1.50 in case the delinquents were dropped. I know now my money will go to pay legitimate expenses and not to pay for papers for others who will not pay. Many thanks for publication.

Send Them In. Circleville, O.—My time for the Blade is out today. I am quite busy, but shall shut up some Free Thinkers now and try to induce four or more to enclose a dollar apiece along with me for the Blade for a year. Until I get that done please strike my name off, unless you will accept two of three subscription cards, which I still possess for a year's subscription. Many of the Free Thinkers that I know do not take any Free Thought periodical, and they seem so very hard to interest in that matter. I know one such that will clear about \$1,000 this year. He owns about 15 acres. Yours for Rationalism in religion and in politics—CHAS. R. KIMBERLY.

Can Anybody Answer This? Maitland, Okla.—I shall want one copy of the Charles C. Moore memorial book and will send the best due in a short time. I think the Blade is a splendid paper, as it is running at present and I liked it under the Moore management list, for the old man struck out right and left and whoever was able to tumble even if it was a preacher.

I should like some one to tell me how much baled hay Noah had to put up on his boat to do until after that shower was over and how much beef for the lions and all the rest of the wild stock, and what was there for them to eat afterwards for the grass must have all been killed with the moisture? Don't all speak at once, but I should like to find out if possible—THOS. BROWN.

READY FOR THE PRESS

CHICAGO CAVE DWELLERS

Not for Preachers

320 Pages, Cloth, \$1.00

POST PAID

A Story of the Underworld and the Overworld

By Parker H. Sercombe, Editor of Tomorrow Magazine, Chicago

Only a limited edition of this remarkable book will be printed. Each copy will be signed by Sercombe. It is self and automatically numbered from 1 to up. First order in rotation except No. 1, which goes to Mrs. Sercombe.

Address

TO-MORROW MAGAZINE,

For the Science and Literature and The Chicago, Ill.

2236 Belmont Ave.,

10 CENTS THE COPY, \$1 A YEAR.